A LETTER
FROM A WORTHY GENTLEMAN IN YORKE-SHIRE,
To His Friend a Member of the Honorable House of Commons.

Declaring

1 *That the Parliament hath, and continually ought to use their zealous indeavours and heartie desires, for a thorow reformation in Church and common wealth.*

2 *That the same meanes the Prelates used to advance themselves to pettie deities, and to bury the honor of religion in the grave of oblivion, hath now removed the stones that pressed down truth and piety, and confounded their carnall wisdome.*

3 *That the Papists in England and Ireland by their own barbarous, savage and inhumane practises, as a just requitall of their villanies, willbe the actors and authours of their own Tragedies.*

4 *Shewing though the honourable houses of parliament be by many evill affected people scorned and derided, yet they ought to goe on chearfully in the establishment of the true Religion, and suffer patiently, after the example of Christ &c.*

5 *The enemies of the Parliament and kingdome, are papists to root out Religion the Clergie for Bishopricks and pluralities, cloaked delinquents that study day and night to make currant their counterfeit conditions.*

6 *And lastly Advise to the Parliament to go on with alacrity but not one foot but to God, to heavenly ends, divine rules, apparant truths, in the Churches walkes, and then they shall not want the protection of the Almighty.*

LONDON
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WE can speculate nothing in this our Horizon but dismall aspects. *Bella*; *horrida bella*; horse and armes alwayes in our eyes and ears; and yet we are borne in hand with peace; it seemes armes boads it, both by the profane Souldiers of the sword, and by the licentious and starnizing professors of the Word; both saying that the houses of Parliament are in the wane already, calculating that within one fortnights time, there will be an absolute change: the latter calls for all for the King as a speedy meanes to setle a present peace; and for that purpose do force through their Churches and Parishes, a Petition intituled of the Gentrie & Free holders, &c. at Hewarth-moore to the Parliament: Where no such thing was there intended, by any considerable number, but just the contrary, speaking in the clouds, as though the heavens were presently to be foulded up, and that new heavens and new earth are forthwith to be moulded again, new Parliament, new Lords, moderate Laws, pliable Knights, and Burgesses, their mindes and manners so full of accommodation, as though in stead of vexing Puritans and tormenting Roundheads, they might rowle and tumble without stop or rub to a paradice of union and sympathy: and yet these blinde Egyptians will not see the truth of God which shines so clearly within the circumference of our Goshen; nor view the guards which the blest God of Abraham, Isaack, & Iacob, hath placed about Sion; nor the firy walls which encompasse Jerusalem; neither will they deign to behold the Church of God; though as dear to him as the apple of his eye; whose fruitfull blessings hath alwaies accompanied and waited upon those that have been instruments of her good: of which number I hope your self to be; as now, witnesse the constant guard of Angels dayly stopping the passages of Sathan and his adherents against you; and enlarging your hearts above humane courage in all-affrighting oppositions against your civill and sacred imployments wherein you have fully exprest your zealous endeavours, and hearty desires for a thorow Reformation both of Church and common wealth. And that this also is Gods purpose at this time it will evidently appear, to any that hath observed the Lords usuall manner of working in former ages; for it is likely he hath suffered his Church and common wealth to decline, his people to be wearied with so many taxes and heavy oppressions for many yeers together to move and stir them up, like Israel in Egypt, to shake off their tirannicall yokes, and to lay hold on the first opportunity and lawfull means of their long desired freedome whereas if the Church and common wealth had continued in their perscribed formes and rules neither spiritualty nor lalty could ever have thought; much lesse have undertaken to involve themselves in so difficult a Laborinth as this hath been. And whereas the aspiring Clergie would have by little and little imagined themselves to have been some ptety deities long ere now; if by chance looking down their black and earthy feet had not appeared below their white robes to male content (with the Swan) their overweaved conceits; and to frustrate their owne vaine and emptie fantasies: therefore that they might still retaine

The Lords worke at this time is reformation of Church and State, and subversion of their enemies.

retaine some Majestie and superintendency above man, the better to insinuate their spirituall impositions, or rather to force their tyranicall oppressions, have laboured to transform themselves into the Statues of immortall Gods, that so for fear of their powerfull shapes, and by vertue of their shrines, their liveleese and mute professions, their *non vox hominum* implying that admiration *O deum certè; certe imagines*; might serve to acquire some simple respects; and attract some plaine countrie reverence; But God hath drawn that vailed curtaine to let men see they are but sonnes of the earth; too drossie substance to ascend divine clymates, too farre unsutable for heavenly copes, charactered, and pictured out by the heavenly Prophet in worthlesse creatures, dumb dogs, being abjects, and contemptible objects of scorn for all sorts of people: so that by that self same means whereby they had thought it to have advanced themselves and buried the power of Religion, in the grave of oblivion, it hath pleased him to effect his own ends to overshoot them in their owne bowes, to confound their carnall wisdome, to remoove the stones that pressed down truth and piety; and to smooth the way, for the lustre and glory of his diuine worship. How miserable then are they who when they are highest? abuse their power to keep the people of God lowest, for though they, who should be nursing fathers and mothers to the Church of God forsake her and become her enemies; they shall perish, yet comfort and deliverance shall still appear to Gods people, either by one or other. When the appointed time of mercy was come that the people of Israel should be delivered from captivity, he so ordered the state of earthly power afor thea ccompliſhment of his will, that no impediment might hinder Cyrus from performing of his promised deliverance; so the Lord that he may worke his reformation by manumitting us from Egyptian slavery, and redeeming us from Babyloniſh captivity, hath reunited England and Scotland that they may be cohelpers; hath so subjugated, and muzled the bloudhounds of Ireland that we are in no great danger of their rebellious and savage teeth, other nations also having their respective prizes to play that so your heavenlyaimes maugre all helliſh inventions whatsoevr may produce blessed and peaceable conclusions. But I heare some say the ease is not so cleare, as we take it to be; yes it is judged already; but we must temper our spirits with patience, and not think to conquer at the first strroke, nor expect to have the prize before we have runne the course. The children of Israel were sure of victorie in their peregrination to Canaan; and yet they were forced to strive till they got possessions let us herein exercise our faith, and knit the beginning, progresse and end together, and we shall soon see, that he that begun this worke will in good time bring it to perfection: for where Christ begins to rule, he rules for ever; of his kiugdome there is no end. When the fuell strives with the fire the heel kicks against the prick; and when the creature advanceth himself against his Creator it is easie to inferre the conquest. What if Antichrist doth march furiously, and his supports use their utmost endevours and parts to trample upon truth and pi-

Woe to him that saith to the wood arise, it shall teach: behold it is laid ove with Gold, &c and their is noe breath in it. Habbakuk. 2. 19.

Zachariah 10. 2. 41 11

Isaiah. 2 10.

Malachy. 2. 8.

Objection. Answer.

ety? they can extinguish their light no more then the morning clouds can doe the sunnes, which by little and little expells their gatherings, and wastes their packs, that in an iustant none of them are to be seene. Can we think that he which threw the angels out of heaven, will suffer mortalls to run a contrary course without either curbe or bridle, and to prevail against heavenly powers? was there ever any fierce against God and prospered? surely the rage of man contrary to his owne intendment shall turn to the praise of Christ, and furtherance of that work which God in his appointed time hath proposed to himself, as now (blessed be God) before our eyes we may see in Ireland, for could ever flesh and bloud have attempted the subversion of those matchlesse multitudes in their own countrie, if they had not made rods for their own correction & engins for their utter ruin? or could a Christians hart, so merciful, pitiful, tender, and so full of compassion, have ever thought of any bloudie enterprises or destructive designes against them had they not pulled them upon their own heads by their own barbarous, savage and inhumane practises as a just requitall of their own villanies? As for our own Papists, they now shew of what spirit they are; They have got their heads so much into the winde that they cannot be turned by a gentle hand, whose insolencies and provocations rebound so high, that any finger may point at the mark of their hearts by the levell of their tongues, so that we need not doubt, but their judgements also will fall upon them, so soon as their treacheries are grown to full maturity, yet these men had they guided themselves modestly, and tempered themselves civilly, being all either allied kinsmen, or intimately friendly and familiar with either one or other, how hardly could they have been rooted out by any impartiall doom? and this is the Lords doiug, that they should be justly offensive, and it is marveilous in our eyes that they should be actours of their own tragedies: and yet we are so void of all sense, that we will neither see, heare, nor give thanks to God for those things which make for our peace. Yet I heare some say, they are so farre from rooting out, that they rather encrease and rise againe: it is true, but onely to harden them that they may receive the greater fall, for howsoever the church hath justly provoked God, yet the cause shall stand impregnable & as firm as a rock to dash in pieces all waves, & stroms of threatning oppositions, For Christ is King of Kings and Lord of Lords & will not suffer dust & worms-meat alwayes to ruffle his beloved spouse; for Babylon shall fall; for strong is the Lord that hath condemned her. Nay the Parliament shall fall saies some; for almost all have left it. Just as Gedeons 32000 too many to fight the Lords battell, were reduced to 300 upon triall approved for a sufficient number to vindicate the honour of God. What if some be gone out from them who was not of them? What if God would not honour them to fight his battle against the mightie? Cannot God effect his own ends without a set number? Does not Gods glorie appeare more without meanes then with meanes; more with lesse meanes then with greater? Can God (sayes one) get none but a companie of roundheads, puritanes, seditious, factious, beggarly

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gerly fellowes to labour in his cause? who are all for scismes and their owne ends? O how far are these from discharging their duties, in giving to these publick ministers of the state the best interpretation that their actions will beare; Answer. that they invert all their honest actions, and traduce and reproach their innocent persons? but it is no matter, for it was Christs and Iohns lot, austere Iohn hath a devill, sociable Christ is a wine bibber, &c. Whereas the holinesse of the one should have procured reverence, and the sociablenesse of the other beene rewarded with love; but it is the lot of them and all christians, the disciple is not above his Master. Men may doe well, but must look to heare ill; wicked men, when they learn to think well, they will learn to speak well; and no marvell if man want his praise, when God is without his deserved glorie. Whereſoever Christ cometh, there will be divisions, that the verie thoughts of mens hearts may be laid open: The flesh alwayes rebells against the spirit and endeavours to maintain its own regencie, and crieth down whatsoever crosseth it, be they lawes whether humane or divine, be they never so well framed for repairing the breaches both of Church and Common-wealth. View the opposers of this Parlament, and you shall finde them like so many wilde beasts heading together to breake downe the rents and hedges of this vineyard; First you have the Papists encompassing both Sea and Land to roote out our religion, then have you the Clergie courting for Bishopricks and Canterburiing for pluralities; Thirdly, The thirstie souldier gapes with open mouth to swallow down the golden juice of this kingdome; Lastly, the cloked delinqents that dare not come neare the touch-stone, they studie day and night to make currant their counterfeit conditions: These are the aymes of these men, whose invectives must carrie such credit with them as alone to condemne those men whose words may be lawes, and lives rules, for them to square their actions by, whose outward man may serve as looking glasses for them everie morning to discover the spots and staines of their colluding thoughts and corrupted conversations, *Contraria inter se opposita magis elucescunt*, it would be lost labour to cõpare the together, *aliud nocturna sonat aliud cornix*: They are so farre sundred, and distanced in qualities, that any purblind critick may justly carp at those tricks whereby they play their game, so that there is no hazzard at all in the cause; for sincerity will demonstrate it self in plain and untraversable evidences, and seale up its deeds with such authenticall witnesses, as that it shall not need to bribe sinister and indirect meanes to make it transparent in the great Quest of this common wealth, *Veritas non quærit angulos*, Truth is bold and like a standard-bearer will manifest it self before all the world: let therefore your ends be heavenly, the bent and sway of your resolutions holy, winde up your soules higher and higher, soare and mount up aloft, and then no plots below, no stormie designes beneath, can beat you from your wished haven: for in vaine is the net spred in the sight of that that hath winges. Thus may you raise your self above the reach of humane policie; and make your self safe in spight of Sathan and his complices, I have blessed Jacob and he shall bee

bleſſed, but can you not ſpare, or have you not provided, one bleſſing for us alſo? Yes promote your begun Reformation in truth and ſincerity, and it will divert all imminent plagues whatſoever, for where there is repentance it will bind up Gods hãds by his promiſes that he cãnot powre out his vialls of wrath upon us, and where there is reformation without which there can be no repentance, there is a lively expreſſion and vigorous manifeſtation of repentance as we may now ſee begun & declared in our leads. But ſtill I heare curſings upõ Meroz & the inhabitants thereof, t were to be wiſhed that every county & kindred would lay their hands upon their harts, & ſee how forward or rather froward they have beene in the grand concernments of this Church and commonweale, that when they which have done moſt may ſee they have but done their parts, they which have beene contrary minded may redeeme their bygone neglects and perverſeneſſe by their more earneſt and preſent indevours to prevent the bitter evils which the angells of God are ready to let fall upõ us. Can meat ſatisfy the hungry wight? & drink appeaſe the thirſty ſoul if they be not taſted & digeſted? ſhall we hunger an thirſt for the bleſſings of our kingdome, the fruits of this Paliament, and deſire to be feaſted with them, and will neither comply with them, nor apply them to our ſelves, that they may be fit nouriſhment for our livelihoods? Nay like ſtocks and ſtones we lie in their way, and yet we crie out they run no faſter on, and like Remoraes we retard their Navigations, and yet want patience to expect their arrivall, we undermine them by all aſſayes. and yet we proclame to all the world that they goe not forward upon ſure grounds; were theſe the helps that former Sages received? or was ever ſuch requitalls heaped upon the grave conſultations of ancient times, *O quantum mutati ab illis*? how farre are we degenerated from our former births and ſtrains, if we conſider the mutuall correſpondencie, of our forefathers who lived together; *ac ſi omnes ejuſdem muſæ eſſent alumni*, every man ſtudying how to accommodate his neighbour in what might advance his preferment, every man more officious then other for the ſcommon good, gird your ſelves therefore with undanted reſolutions that thee vexing diſtempers, being removed, you may reduce us to thoſe priſtine times, ſo friendly in their familiarities and ſympathies, ſo fruitfull in neighbourly paſſages, of intimacie and dearneſſe, go on with alacrity, but ſet not one foot forward without your God; be ſo true to heavenly ends, and faſt to divine rules that no hopes or fears bee able to ſway you from apparent truths; for aſſure your ſelves ſo long as you are in the churches walkes, you ſhall not want the protection of the Almighty. *Nec flexit humeros molis immanis labor--immota cervice cœlum & ſidera tulit.* Hercules was but one, and what wonders he hath done fame hath made report; Atlas he hath born that high and burthen Paramount, tranſcending all compariſon and without any joynt-tenant of that unweildy weight, but you are many, *vis unita fortior*, many hands make light work, and the choice workmen of our kingdome alſo, able if need require to build a new worlds much more skilfull

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to close the gappes, and bind up the wounds of a little common wealth, a few propps upholds a ruinous house. What if Giants assault you? *Ceva Iernæ monstra, numerosum malum domuit mari.* David cut off that out-daring Goliah, and if more heady monsters of mankinde doe still bud out take notice of that conquerer, and you may know his weapons also. There is no horrid or monsterous villany hatched either by Sea or Land, but it is mortall, it cannot exceed its growth, nor passe its limits, for space and leisure will either weare them out, or truth expell their poison, or time calcine them to their first principles againe: what if *nulla tuæ unquam secura fuerint*, what if *finis unius mali sit gradus in alium*? though every day hath threatned your fall, yet experience hath seen the furious fates to have had their owne destinies; and that the rageing and gloomie daies have often bin silenced upon faire and cleere termes, and though restlesse assaults as they spring up linke themselves together against you, yet if your comforts, as we hope, grow and multiply with them, you shall out-ride all their engines with invincible courage, for victory over by-gone practises promises victory over all succeding intended evills; the sharper the conflict, the more honourable shall be your conquest; when the Lord of Hoasts shall crowne your actions with trophies of everlasting fame and immortality, when after-yeares shall make report, how you have emulated the stoutest of times, and stood out to the hazard of your dearest blood for the reparing and vindicating the honour and glory of your great God, for the advancing your King, and preserving his Dominions, for the enacting lawes for freeing your Country from slavery and bondage. O how soveraigne then will be your present praise, *digito monstrari & dicier hic est*, when every tongue shall be telling, how you and he, and the rest have done things never to be forgotten when the labour is gone, the danger out of doubt, then the glory of the cause will be your owne, *hæc olim meminisse iuvabit*, good God *ab his eripe flammis & iam tandem gravibus ærumnis statue modum finemque cladi*, deliver us from all the fiery contentions of these daies, and let not the double guilt of our high ingratitude die us in our purest blood, give boundes to these mercilesse waves which threaten to shipracke our welfare for ever, and secure our honest commerces with calme roads to safe harbours, blesse the season of the summer unto us, and grant that at last comfortable issues may flow from the well-springs of our hearty desires, that no alarum be heard by night, no lamentations by day, nor let dolefull ditties at any time hereafter ever sound out to our suceeding posterities the discording jarrs of forefathers unhappy divisions.

Thus presenting my love and service unto you in the weake expressions of my apprehensions of these times, not as doubting of your constancie in your station, but that thus I thought fit to manifest my setled resolutions in this common cause wherein I hope the God of heaven will not onely blesse you but also

Your Loving Cosen, *R. R.*

The fates foretell the ſtarres and times decree:
That you a ſcourge to Papiſts now muſt be:
That you your oppreſt Kingdome having borne,
It being free, your ſelves, and it adorne
With peace, with plenty, and bleſſings divine,
Such as no heart can wiſh, or tongue define.

FINIS.

E. 1-19955

508. Duhesme G.P., Dugesme Admiral, Dupo.